

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.*

*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.*

No. 37, Vol. XX.

Saturday, September 11, 1858.

Price One Penny.

## NEBUCHADNEZZAR'S DREAM.

Nebuchadnezzar, king of Babylon, had a dream, "wherewith his spirit was troubled, and his sleep brake from him. Being anxious to know what it portended, he called in his wise men—soothsayers, magicians, astrologers, sorcerers, and the Chaldeans, who professed to be skilled in all kinds of divinations, and told them he had "dreamed a dream," and that his "spirit was troubled to know the dream." To this the Chaldeans replied, "O king, live for ever! Tell thy servants the dream, and we will shew the interpretation." The king, however, could not do this; for, said he, "The thing is gone from me. If ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream and the interpretation thereof, ye shall receive of me gifts, and rewards, and great honour." To this unwelcome alternative of compliance or death they demurred, and repeated their former terms—"Let the king tell his servants the dream, and we will show the interpretation." This rejoinder roused the ire of his Majesty, who was totally unable to accede to their request; and, after charging them with deception and false pretences, he challenged them to prove their power of interpretation by telling him the dream itself. On their failing to do this, "the king was angry and very furious;" and at once

"the decrees went forth that the wise men should be slain."

There was, however, among the Jewish captives in Babylon, a young man, named Daniel, to whom "the God of heaven" revealed the secret "in a night vision." On obtaining access to the king, through "Arioch, the captain of the king's guard," Daniel, in the presence of the king, revealed both the dream and the interpretation. Said he, "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." His relation of the dream was as follows:—

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form therefore was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass. His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. (Dan. ii. 31—35.)

Having thus revealed the dream itself to his royal auditor, Daniel proceeded to

"tell the interpretation thereof before the king," which was as follows:—

"Thou, O king, art a king of kings; for the God of heaven hath given thee kingdom, power, and strength, and glory. And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." (Dan. ii. 37—45.)

No sooner had Daniel revealed the dream and its import, by the gift and power of God, than "the king Nebuchadnezzar fell upon his face and worshipped Daniel," saying, "Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret." The result was, that "the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon."

Let us now examine the various particulars of the foregoing dream and its interpretation, and see when and how the different predictions contained therein have been fulfilled.

The royal dreamer saw "a great image," and "this image's head was of fine gold." It is evident, from Daniel's interpretation, that the image was a symbolical of a succession of ruling empires, each one in its turn subduing and taking the place of its predecessor as the dominant power. At the head of the nations at that period, stood Babylon, whose monarch and representative was Nebuchadnezzar the Great. Hence, says the prophetic interpreter, "Thou art this head of gold." He was "a king of kings," rich and powerful, bearing the sway over numerous minor kingdoms, which were tributary to him. Babylon was so noted for its magnificence and wealth as to be emphatically designated "THE GOLDEN CITY." (Isaiah xiv. 4.)

The far-famed city of Babylon, which was the metropolis of Chaldea, or the Babylonian-Chaldean empire, was situated in a vast plain. It was built four-square, and in extent was about eight times larger than the British capital, London. According to Herodotus, the oldest historian upon the subject, the city was 480 stadia (or 60 miles) in compass, being surrounded by a wall 150 feet high and 87 feet thick, which was fortified with 250 towers, and had 100 ponderous gates, (all made of solid brass, with iron bars,) 25 on each side; there being four towers between every two gates, and four at every corner. The entire wall, for further protection, was surrounded by a ditch, the depth and width of which corresponded to the height and breadth of the wall, and was lined with the same material with which the wall was built—namely, bricks cemented with bitumen. Within the city stood the Temple of Belus, which was half a mile in circumference, and a furlong in height; the whole structure consisting of eight distinct towers, one above another. On the highest tower was a chapel, where the worshippers of Belus paid their chief devotions; and on the top of this stood an observatory for astronomical calculations, &c. The river Euphrates ran through the city from north to south, dividing the city into two nearly equal parts. On both sides of the river, quays were built of the same breadth as the city wall, and 100 furlongs in length, including a number of brass gates, from each of which were steps leading down to the water. Over the river a splendid bridge was erected; at each end

of which stood a magnificent palace. The larger palace was strongly fortified with three walls, one surrounding another, and a great tower; the entire circumference being eight miles. There was also a communication from one palace to the other by means of a subterranean passage or tunnel constructed underneath the river. The wide streets and roads of the city, 50 in number, were all 15 miles long, running in direct lines oppositely from gate to gate, and crossing each other at right angles; thus dividing the city into 676 equal squares, many of which were occupied with houses or other buildings, and others with fields, parks, or pleasure grounds. The houses of the citizens were separated by open spaces of ground, variously used as gardens, courts, lawns, &c. Within the domain of the King's Palace were pensile or hanging gardens, formed upon terraces, or platforms, ranging successively one above another to the height of the battlements, or 150 feet, the whole being surrounded by a wall 22 feet in thickness. These terraces, which were connected and

ascended by flights of steps, were all covered with rich soil, whence grew trees, shrubs, and flowers of all descriptions. Upon the highest terrace was a reservoir, which was supplied with water from the river, drawn up by an engine, or hydraulic machine; and by this means the whole of the extensive gardens were well watered.

Judging from appearances, there seemed not the least likelihood that an empire so vast and powerful as the Chaldean, or Babylonian, could be conquered and possessed by another and inferior power, or that its mighty and renowned capital—the wonder of the world—which was so strongly fortified without, and so replete within with wealth and grandeur, and with the most stupendous facilities for the support and defence of its inhabitants, should be so soon besieged and captured by another people. Yet such proved to be the case. Nebuchadnezzar died; Belshazzar reigned in his stead; and during his short reign the mighty empire of Babylon fell, or, in other words, passed into the possession of another people.

(To be continued.)

## THE AUTHOR OF THE WORK.

It is very essential that the Saints should not only have a general notion of the abstract attributes of God, and contemplate the majesty centred in his own person, but they should take in a broad view of his works, and contemplate the majesty and glory of Deity in the immensity of creations, the object of creation, and the design and scope of the Gospel. When an exalted view is obtained on these subjects—when the plan of creation and salvation is contemplated in its benevolent and comprehensive character, and the Great Author shines forth in the immensity of his works, and the Priesthood on the earth sufficiently realize with whom they are connected, they will approximate to their standard and labour with a spirit worthy of that connection. In this article, however, we shall confine ourselves to the "Author of the work."

The "Author of the work," is that Being who, by his power, counsel, and fiat, created the heavens and the earth, and all things that dwell therein. He is

the Eternal Father of the universe. In the immensity of space he has stretched out the curtain of creation and bespangled it with worlds and systems so numerous, that the starry assemblage which stand within the range of human vision, declaring to man the majesty, power, and glory of the Maker, are but as the beginning in magnitude of his works. There is every reason to believe, as well upon the evidence of modern astronomical discoveries as upon the strength of modern Divine revelation, that the creations of God are more numerous than the sands on the sea shore. In ages when mankind possessed narrow views of the universe, such expressions were received as hyperbolic. But the vision of science has become so extended, and, by its aid, the path of creation through which Deity has travelled appears so broad, boundless, and inscrutable, that such language has lost its hyperbolic meaning, and stands as the literal statement of facts. So immense, however, are the facts embodied



in these descriptive expressions, that human comprehension can hardly realize their simple truthfulness—their statement seems so much like exaggeration. It is nevertheless the truth, though it is difficult for mortals to grasp its immensity.

The heart of man cannot conceive, nor can language express the number and magnitude of the creations of God. The most gigantic mind among the children of men can scarcely begin to see the majesty of the Almighty, the beauty of his works, the dignity of his actions, his lovingkindness and saving power towards the creatures of his hands, and the glorious destiny and exaltation which he has provided for the faithful. God is also as eminent in the work of redemption as in that of creation. If he has created worlds more numerous than the sands on the sea shore, he has saved or will save no less.

Such then, brethren, and sisters, is the Author of that work in which we are engaged. As *he* is, so also is the character of that work. It partakes of his dignity, majesty, and comprehensiveness. Do we sufficiently realize this great and solemn fact?—solemn from its very vastness. Do our actions, lives, thoughts, and aspirations illustrate it?

We have not been endeavouring to raise the minds of our readers to the

character of the Author of this work for vain effect, but to impress them with the dignity of the cause in which they are engaged, that their souls may partake of that dignity and their lives illustrate an appreciation of their high connection with the Divine Being.

In theory, men will readily admit the exalted character of God, and will lightly say that this or that is his work and cause. But, practically, how prone they are to receive and engage in it with a spirit of carelessness and a manner of action similar to that which they would manifest, were it originated by no higher being than a Mr. Jones or Mr. Brown. We do not intend our remark to be facetious. It is truth—solemn truth.

When the Saints bear testimony that they are engaged in the work of God, and the Priesthood declare that they are the servants of the Most High, are they duly impressed with the facts they declare? and do they endeavour to act worthy of their profession? It is the cause of that great Being, whose character, after all, we have only imperfectly described. We are co-workers with God. How immense is the truth! Saints, endeavour as much as possible to realize it; and in your whole life, but more especially in your official calling, remember the character of him who is the "Author of the work."

## TITHES AND OFFERINGS.

BY ELDER GEORGE TEASDALE.

There is no subject so important to the Saints as the above; and it is one which every Saint should understand by practical experience. As far as theory is concerned, there is not a true Bible believer in the world that will deny its existence both before and after the Mosaic dispensation.

There are certain modes the Almighty has of testing the faith of those who profess to love and put their trust in him. Professors of religion generally love to paint the faith of ancient worthies in the most glowing colours: they are enraptured at the brilliant description of the trial of Abraham's faith and that of others who manifested and proved their

true devotion to the cause of God by their deeds.

The Latter-day Saints, as a people, not only extol, but endeavour to imitate and walk in the footsteps of those noble characters who have been so highly honoured as to be designated the friends and prophets of God. They pay tithes and offerings upon principle; they profess to serve the God of Abraham, Isaac, and Jacob; and, wishing to be justified by faith, they endeavour to prove their faith, like the ancients, by their works.

The Lord pronounced those of his people who withheld their tithes and offerings guilty of robbery. He declared that they had departed from his or-



dinances, and exhorted them to return unto him, and he would return unto them. He desired that they would prove him therewith—viz., in tithes and offerings. (Mal. iii. 10.)

Jesus Christ declared that he came not to destroy, but to fulfil the law, saying, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Also, on another occasion, he said, "If ye were Abraham's children, ye would do the works of Abraham," proving that he never intended to abrogate this law; for Abraham paid tithes to Melchisedec, king of Salem and priest of the Most High God.

Jacob, when journeying to the house of Laban, while sleeping under the broad canopy of heaven, was blessed with a heavenly vision, in which the Lord and holy angels were manifested unto him. The Lord blessed him, and promised that in his seed all the families of the earth should be blessed. When he arose in the morning, he consecrated the spot, and called the place Bethel, (or the house of God,) and covenanted to give a tenth unto the Lord of all that he should be blessed with. (Gen. xxviii. 22.) Most assuredly Jacob had been taught the principle, and knew it to be the order of the Priesthood of God. When he made this covenant, he owned but his staff. The abundant extent to which the Lord blessed him is shown in the sequel of his life.

The Lord, in a revelation given to the Prophet Joseph, September 11, 1831, declares that this is a day of sacrifice and a day of tithing of his people;

that he who is tithed shall not be burned (at his coming); that after to-day cometh the burning, speaking after the manner of the Lord; and that to-morrow all the proud and they that do wickedly shall be as stubble. (Doc. and Cov., p. 157.) The Saints who are in the habit of living their religion have a continual testimony within them, which cannot be implanted by the power of man; and although those that fear not God may sneer at the revelations given through the prophet Joseph, yet they are dear to those whose hearts have received them, and who have, by happy experience, proved their truth. They prove their faith in them by their works, which speak far louder than words; and it may be safely asserted that a more active, self-denying people are not to be found than the Latter-day Saints. And when all secret acts are revealed, and men are rewarded according to the deeds done in the body, it will then appear who have been the dreamers, and who the workers. It is the easiest thing in the world for men to shout "Delusion" and "Imposture;" but it is difficult to prove it in what is designated "Mormonism," for its principles are true and invulnerable.

Let, then, all Saints of latter days be true to their God, and not be guilty of robbing him; but, like Jacob of old, let us give unto him a tenth of all he blesses us with. By thus seeking "first the kingdom of God and his righteousness," all other things needful will be added unto us, and we shall stand when scorners are consumed.

## HISTORY OF JOSEPH SMITH.

(Continued from page 567.)

[February, 1843.]

Tuesday, 21st. Opened Mayor's Court at ten o'clock forenoon, according to adjournment. Taylor was again brought up for stealing, and Morgan for receiving the books, and each sentenced to six months' imprisonment in Carthage Jail.

At eleven, I went to the Temple, and found a large assembly, and brother Haws preaching about the Nauvoo House; after which, Mr. Lucian Woodworth, the architect of the house, continued the sub-

ject, and said, "When I have had a pound of meat or a quart of meal, I have divided with the workmen. ('Pretty good doctrine for Paganism,' said I. At this time Mr. Woodworth was not baptised, and called himself the Pagan Prophet.) We have had about three hundred men on the job, and some of the best men in the world. Those that have not complained I want to continue with me; and those that hate 'Mormonism' and everything else that's good, I want them to get

their pay and run away as quick as possible." When Mr. Woodworth had done speaking, I addressed the multitude in substance as follows:—

"Well, the Pagan Prophet has preached us a pratty good sermon this morning, and I don't know that I can better it much; but I feel disposed to break off the yoke of oppression, and say what I have a mind to. If the Pagans, and the Pagan Prophet feel more for our prosperity than we do for ourselves, it is curious: I am almost converted to his doctrine. He has prophesied that if these buildings go down, it will curse the place. I verily know it is true. Let us build the Temple. There may be some speculations about the Nauvoo House, say some. Some say, because we live on the hill, we must build up this part on the hill. Does that coat fit you, Dr. Foster? ('Pretty well.') Put it on, then. This is the way people swall, like the toad in the fable. They'll come down under the hill among little folks, and say, 'Brother Joseph, how I love you: can I do anything for you?' and then go away secretly, and get up opposition, and sing out our names to strangers and scoundrels with an evil influence. I want all men to feel for me, when I have shook the bush and borne the burden in the heat of the day; and if they do not, I speak in authority, in the name of the Lord God, they shall be damned.

Some say that the people on the flats are aggrandizing themselves by the Nauvoo House. But who laid the foundation of the Temple? Brother Joseph, in the name of the Lord,—not for his aggrandisement, but for the good of the whole of the Saints. Our speculators say, Poor folks on the flat are down, and keep them down. How the Nauvoo House cheats this man and that man, say the speculators. Those who report such things as facts ought to hide their heads in a hollow pumpkin, and never take them out again.

The first principle brought into consideration is aggrandisement. Some think it unlawful; but it is lawful with any man, while he has a disposition to aggrandize all around him. It is a false principle for a man to aggrandize himself at the expense of another. Everything that God does is to aggrandize his kingdom. And how does he lay the foundation? 'Build a Temple to my great name, and call the attention of the great, the rich, and the noble.' But where shall we lay our heads? In an old log cabin.

I will whip Hiram Kimball, and Esquire Wells, and everybody else, over Dr. Foster's head, who, instead of building the Nauvoo House, build a great many little skeletons.

See Dr. Foster's mammoth skeletons rising all over the town; but there is no flesh on them; they are all for personal interest and aggrandisement. But I do not care how many bones there are in the city: somebody may come along and clothe them. See the bones of the elephant yonder, (as I pointed to the big house in Mullholland-street, preparing for a tavern, as yet uncovered,) the crocodiles and man-eaters all about the city, such as grog shops and card shops, and counterfeit shops, &c., got up for their own aggrandisement, and all for speculation, while the Nauvoo House is neglected. Those who live in glass houses should not throw stones. The building of the Nauvoo House is just as sacred in my view as the Temple. I want the Nauvoo House built. It must be built. Our salvation depends upon it.

When men have done what they can or will do for the Temple, let them do what they can for the Nauvoo House. We never can accomplish our work at the expense of another. There is a great deal of murmuring in the Church about me; but I don't care anything about it. I like to hear it thunder, and I like to hear the Saints grumble; for the growling dog gets the sorest head. If any man is poor and afflicted, let him come and tell of it, and not complain or grumble about it.

The finishing of the Nauvoo House is like a man finishing a fight: if he gives up, he is killed; if he holds out a little longer, he may live. I'll tell you a story: A man who whips his wife is a coward. When I was a boy, I once fought with a man who had whipped his wife. It was a hard contest; but I still remembered he had whipped his wife; and this encouraged me, and I whipped him till he said he had enough. Brethren, hurry on to the Nauvoo House thus, and you will build it. You will then be on Pisgah's top, and the great men will come from the four quarters of the earth—will pile the gold and silver into it till you are weary of receiving them; and if you are not careful, you will be lifted up, and become full of pride, and will be ready to destroy yourselves, and they will cover up and clothe all your former sins, and, according to the Scripture, will hide a multitude of sins; and you will shine forth fair as the sun, clear as the moon, and you will become terrible like an army with banners.

I will say to those who have laboured on the Nauvoo House, and cannot get their pay, Be patient; and if any man takes the means which are set apart for the building of that house, and applies it to his own use, let him, for he will destroy himself. If any man is hungry, let him come to me, and I will feed him at my table. If any are

hungry, or naked, don't take away the brick timber, and materials that belong to that house, but come and tell me, and I will divide with them to the last shilling; and then, if the man is not satisfied, I will kick him backside.

There is a great noise in the city, and many are saying there cannot be so much smoke without fire. Well, be it so. If the stories about Joe Smith are true, then the stories of John C. Bennett are true about the ladies of Nauvoo; and he says that the Ladies' Relief Society are all organized of those who are to be the wives of Joe Smith. Ladies, you know whether this is true or not. It is of no use living among hogs without a snout. This biting and devouring each other I cannot endure. Away with it. For God's sake, stop it.

There is one thing more I wish to speak about, and that is, political economy. It is our duty to concentrate all our influence to make popular that which is sound and good, and unpopular that which is unsound. 'Tis right, politically, for a man who has influence to use it, as well as for a man who has no influence to use it. From henceforth I will maintain all the influence I can get. In relation to politics, I will speak as a man; but in relation to religion, I will speak in authority. If a man lifts a dagger to kill me, I will lift my tongue.

When I last preached I heard such a groaning, I thought of the Paddy's del. When he tried to kill him, he could not contrive any better way to do it, so he put him into the water to drown him; and as he began to come to, See, said he, what pain he is in! Now he wishes him dead. So it is with the nation: the banks are failing, and it is our privilege to say what a currency we want. We want gold and silver to build the Temple and Nauvoo House: we want your old worn rings, and silver rings, and brass kettles no longer. If you have old rags, watches, guns, &c., go and peddle them off, and bring the hard metal; and if we will do this by popular opinion, we shall have a sound currency. Send home all your money, and take no more paper money. Let every man write back to his neighbour before he starts for him to exchange his property for gold and silver, that he may fulfil the Scriptures, and come up to Zion, bringing his gold and silver with him. I have contemplated these things a long time, but the time had not come for me to speak of them till now. I would not go to the Nauvoo House Committee have done—sell stock for an old store-house, where all the people who tried to live in it died, and put that stock into a man's hands to go and purchase rags to come here and build a house with moth bones with.

As a political man, in the name of old Joe Smith, I command the Nauvoo House Committee not to sell stock in the Nauvoo House without the gold or silver. We must exclude brother Smith, for he was a King land when the Committee sold stock for the store-house. I have this subject.

This meeting was got up by the Nauvoo House Committee. The Pagans, Roman Catholics, Methodists, and Baptists shall have place in Nauvoo—only they must be ground in Joe Smith's mill. I have been in their mill. I was ground in Ohio and York States, in a Presbyterian smut machine, and the last machine was in Missouri; and the last of all, I have been through the Illinois smut machine: and those who come here must go through my smut machine, and that is my tongue.

As I closed, Dr. Robert D. Foster remarked to the assembly—"Much good may grow out of a very little, and much good may come out of this. If any man accuses me of exchanging Nauvoo stock for rags, &c., he is mistaken. I gave a thousand dollars to this House, (then he said upon his own responsibility,) and fifty dollars to the Relief Society, and some to Fuller to get stones to build Joseph's house; and I mean to build Joseph's house, and you may build this, and I will help you. I am guilty of all of which I have been charged. I have signed my name to a petition to have William H. Robinson to have the Post Office. I did not then know of a petition for Joseph Smith."

I replied—"I thought I would make a coat; but it don't fit the doctor only in the Post Office. If it does fit any one, let him put it on. The doctor's maneth bones are skeletons, and as old Ezekiel said, I command the flesh and sinews to come upon them, that they may be clothed."

Wednesday, 22nd. As thus this morning, brother Abel Smith presented a claim of considerable amount against Carter, Cahoon, & Co. a Kirland, and notes of Oliver Granger of about \$700 for payment. He said he was poor and unable to labour, and wanted something to live on. I told Moses to take the papers, and I would help him. He gave me the papers, and I gave him an order on Mr. Cowan for fifteen dollars' worth of provisions. This was a gift, as the Church was not obligated to pay those debts.

I rose about six o'clock with Mr. Cowan during the day, and also read in German.

The latest accounts from the East Indies state that the cholera was raging



in Burmah, Asia, to a fearful extent, whose villages in the interior had become desolate either by flight or death.

Thursday, 23rd. This morning, read German and rode out a few miles, but did not get off my horse.

In the afternoon, Mr. Bagby called to collect county and state taxes. Brother Dixon called concerning some lost or stolen property. I burned twenty-three

dollars of city scrip, and, while it was burning, said, "*So may all unsound and uncurrent money go down!*" Gave my clerk instructions not to pay any more taxes on the Hotchkiss purchase.

Elder Amasa Lyman started for Shokomon this morning, and commenced preaching in that place.

Filed my bond as Mayor of the city of Nauvoo.

(To be continued.)

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 11, 1858.

**PRESIDENCY.**—We believe that there is not a calling in the Church so little understood and magnified as that of Presidency. Yet it is the most important and responsible of all. It is the head, life, and ruling power of the whole body. The office is the same in kind and spirit in all its administrations, from the President of the Church to the President of the smallest Branch. The difference is in the *degrees* of its authority and the limits prescribed to its various spheres.

Many who have been appointed Presidents have acted in every office under them down to the calling of the Deacon, but scarcely ever in their own sphere. They mistake their calling; and, because thereof, they lower and make "cheap" the most exalted office of the holy Priesthood. Some Presidents of Conferences imagine that they must be the big preachers, Presidents of the Branches, Secretaries, Book Agents, &c. That they should be "all in all" in their fields of labour, we will admit, but not exactly in the sense they illustrate it. The Presidents of Branches, in their turn, must open and close almost every meeting, give out all the hymns, and speak before and after every speaker, no matter whether below or above them. We have known some so zealous to use their spouting capacities, that they would speak more than all the rest in their Branches put together, including officers and members, and extend this system even to the fellowship meetings. It is in this tendency to much speaking that Presidents most pervert their calling.

Now, we do not so understand the high office of Presidency, nor the character of the men who most magnify it. It by no means follows that Presidents should be great orators. Indeed, the master spirits of the world have not been generally endowed with what is termed "the gift of the gab." The great empire-founders, reformers, conquerors, monarchs, statesmen, and lawgivers have not earned their celebrity by spouting. If we go higher, we find the heads of the Priesthood, who could commune face to face with God, with their Aarons as mouthpieces. Even men of science and art, great thinkers, poets, and literary men generally have not been great talkers. If we go to eminent business men, they have oftentimes almost detested much speaking, more especially when it has been mere spouting. The master spirits have been renowned for action, schemes, government, ideas, business, and talent. They have not been the ones to tickle the ears of the multitude and move the rabble, though they have ruled mankind and moved the world.

The calling of Presidents, from the Great Head of the universe down to the head of a Branch of the Church, is to *preside*. The sphere of Presidency is not so much to do the work as to see that it is done. This high calling is not confined to the narrow limits of any particular work given to be accomplished, but extends to the broad supervision of the whole. To lay it before our readers in a simple, practical form, we will word it thus:—A certain work has to be accomplished. In the case under consideration, it is the work of God—to build up his kingdom and bring about the great restitution of all things. The Lord calls men as his instruments, confers on them the holy Priesthood, and endows them with power from on high. Out of this Priesthood grows the Presidency in its various spheres of action. The duty of this class of officers, under the guidance of their earthly head, is to see that the work given be duly accomplished according to its spirit and magnitude and the general laws of God's kingdom. The details are left with them to develop. Each President is supposed to be duly appointed by those above him, his sphere of action marked out, and a work given him, with general instructions. All in turn devise their plans to effect that part which is severally committed to them. To put those plans into operation, they are supposed to call around them suitable men from the various branches of the Priesthood, giving each that work to do for which his authority and talents best adapt him, and directing the labours of all where they can accomplish the most good. The presiding officers are supposed to use the material and talent committed to them to the best advantage, all co-operating with the head of the Mission, and he with the head of the Church, for the same great purpose. To one man they will say, Go there, and do that; to the other, Go there, and effect the other; and to another, Stay here, and do this. Having put the whole machinery into operation, their duty is to supervise the whole, watch the general workings of all under them, develop new schemes, perfect old ones, devise means to meet every emergency, and prepare for the advancing requirements and interests of the cause. This is the calling of presiding officers of the Church. Is this how it is worked out? We know it is not done so fully as it should be.

It is the greatest gift of Presidency to be able to choose the proper men and to put every one to labour at that for which he is best adapted,—in short, to use and make the most of all. It is a gift pre-eminently essential to the Presidential office. And the fact that it is rarely manifested only shows how few are qualified to preside. No matter how great a man's special talents might be—how good the man, or how high his office,—if he has not this talent, he will accomplish but little. But if he has this gift, though he should fold his hands, figuratively speaking, yet set everything in its proper place and direct the whole, he will accomplish much. One man in himself, no matter how talented he may be, is but *one*, and his sphere of action is limited. But when he efficiently works and guides the *many*, then his influence is truly great, and he is *many in one*.

There are men, though very rare, who, if put at the other end of the world, and given the reins of government, with ample communication, will guide a nation far more effectually than others on the spot. How is this done? By a judicious choice of men, and by really *presiding*. They will see a man in rags, and know that he is capable of ruling a kingdom; they will find another in costly robes and fine linen, and know that he is merely a cypher. They make their arrangements accordingly.

This gift, to choose the proper men and to set and keep the machinery efficiently working, has been the eminent characteristic of all the great men of the earth. The power of the first Napoleon was principally based on his judgment of human character. He possessed the tact and gift of choice, and surrounded himself with the

most eminent men of France, giving to each his work. This was the cause of all the world's feeling his power and hearing his renown. Had he been deficient in this gift of presidency, he would have died in obscurity. This has been also the chief characteristic of Joseph and Brigham. We believe that scarcely a man has ever lived who has manifested this gift in so great a degree as our present Leader. We consider him to be pre-eminently endowed in this respect.

Will presiding officers of the Church make their Prophet and Leader their pattern? Let them especially cultivate the gift of discernment, and properly estimate character, talents, spirits, and men, and then put everything in its place, set all efficiently to work, and preside over the whole, and they will soon find a tangible illustration of the supreme calling and power of Presidency. With the large number of presiding officers in this Mission, with almost the whole male members holding some portion of the Priesthood at their command, with the sisters as auxiliaries, and our incomparable Church organization, what a great work would be accomplished, if Presidents properly understood and magnified their calling! How rapid and irresistible would be the progress of the kingdom of our God! How the power of the Priesthood would agitate and move society, especially in England, where the Conferences and Branches of the Church are numerous! We believe that, if Presidents were to act according to the above, and cultivated and used all the powers and gifts pertaining to their high calling, several times as much would be accomplished towards the great restitution in the same amount of time.

The speaking of Presidents should be more especially directed to counsel, instruct, and direct the Priesthood, and to comfort, teach, and build up the Saints. Not that we would have it understood that presiding officers are not to consider it a part of their duty and privilege to preach salvation to the world. Unto some of them, perhaps, God has given great power and abilities for the preaching of the Gospel. If they do not magnify such gifts, when needed, they will offend the Giver. But they should act according to the wisdom of the Holy Ghost, and, as a general thing, call the many talented, godly, and inspired Elders and Priests under them, rather than devote themselves to proclaiming the Gospel to the world. They should ever remember that their special and chief duty is to *preside*; and that, no matter how great their talents as orators, they can accomplish immensely more by government and presiding than they can by preaching themselves; and they can preach in a thousand ways through their instruments. We know that it is an excellent gift to be enabled to melt, convince, and mould an audience by the power of speech. But though all the world were converted by a miraculous manifestation of that gift, and then left without the presiding power, it would soon be like that repentance which needs to be repeated of. By no means do we design to undervalue the lesser, but merely to give to it a subordinate place to the greater. In some of the master spirits, the gifts of oratory and presidency have been wonderfully combined. Caesar, one of the greatest generals, statesmen, and dynasty-founders, was also an orator and an accomplished author. Presiding officers of the Church may possess by nature many gifts, and they may obtain, by cultivation, diligence, and the influence of the Holy Ghost, as many more as possible, and use them all to the glory of God and to the best interests of his kingdom; but they should bring the whole of the gifts to magnify the calling of Presidency, and ever remember that their highest duty and greatest influence will be found in presiding. If the greater gift and calling be not magnified, it will hide and cripple the lesser gifts, and the mighty power, wonderful organization, and numerous instruments of the Church will not be able to exert their immense influence and capabilities because thereof. On the



other hand, if presiding officers magnify Presidency in its various spheres, they will soon realize the comprehensiveness and power of the Presiding office.

NEWS FROM UTAH.—Elder J. A. Young, writing from Great Salt Lake City, July 15th, to Elder Thomas Williams, states that the Missionaries had safely arrived, and that the crops in the Valley were abundant. He also remarks:—

"We have recently been having lively times in these valleys; but it is now pretty evident that poor beef, half rations of flour, and the rigours of a mountain winter have taught the chivalry of Uncle Sam a lesson of respect for the 'Mormons,' which, under other circumstances, would never have been felt."

REPENTANCE.

Repentance is one of the first principles of the Gospel, and is therefore essentially necessary to salvation. "Except ye repent," said the Great Teacher, "ye shall all likewise perish."

In consequence of sin, mankind have forfeited all legal claim to eternal life and exaltation in the presence of God. Salvation is therefore a matter of grace, or unmerited Divine favour; to obtain which, however, God has instituted certain conditions on man's part. One of these is *repentance*. Hence, God "commandeth all men everywhere to repent." He is "not willing that any should perish, but that all should come to repentance." To inculcate this, Christ came. Said he, "I came not to call the righteous, but sinners to repentance." The burden of his forerunner's preaching, as well as his own, was, "Repent, for the kingdom of heaven is at hand:" "Repent ye, and believe the Gospel." Hence, too, he commanded "that repentance and remission among all nations." The Apostles, in obedience to this command, taught their fellow-men, wherever they went, "that they should repent and turn to God, and do works meet for repentance."

What, then, let us enquire, is this repentance, which is so important and so imperatively necessary to salvation? It is generally imagined that repentance is simply sorrow or regret; but such is not the case. It is not a mere sorrow for sin: it is not a mere regret for what is past. It embraces in its meaning the principle of amendment, improvement, change. It is not an abandonment of the feelings to mere grief. It is not a

mere passivity of mind, but an *active* principle, affecting the life, altering the conduct, modifying and changing the course of life hitherto pursued. A criminal may be very sorry for what he has done, because he has got into trouble in consequence of his crime; but give him his liberty, and he will do the same thing again. Another person, of a religious turn of mind, may be sorry for an error of conduct which he has committed, and not only for the punishment which his conduct merits, but he may feel sorry to think that he has by so doing offended God. This may be called "godly sorrow," which, if sincere, is so far good; but if it goes no farther than mere sorrow for the past, however sincere it may be, it is insufficient for the object of the Gospel, which is eternal salvation. The Apostle, speaking of sorrow and repentance, makes an evident distinction between them. He says to the Corinthian Saints, "I rejoice not that ye are made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation," &c. This plainly shows that even "godly sorrow" is not itself "repentance," but that it leads to it. True repentance, which involves a full, entire, radical, and complete change of heart and life, is the only kind of repentance that will result in "salvation." The fear of punishment may produce a temporary sorrow for sin; but if the cause for fear be removed, the evil may be still cherished and the sorrow fade away! But genuine repentance is the result, not of restraint, but of choice. Though fear may have

had some share in the cause of its origin, it will be carried on from choice and from a rational perception of its necessity and importance. To judge of how far we are truly repentant, let us ask ourselves the question, What would our conduct be, if we were under no restraint by established laws, or were it not for the opinions of others around us?

Although, however, repentance does not consist merely of sorrow for the past, it nevertheless implies and includes it. It involves an examination of the heart, an acknowledgment and humble confession of guilt, an abhorrence of all existing evils, and a determination to desist from them, to "cease from doing evil," and to lead, in future, a life of resolute and implicit obedience to the will of God.

Some, indeed, there are in the professing Christian world, who, judging from their creeds, have little or no other conception of God than as a Being of unlimited and uncontrollable power, whose irresponsible despotism is the grand feature of his character, and who inflicts punishment upon his creatures, not for their benefit or amendment, but for his own glory. The predominant feeling of such persons towards God is consequently that of mere servile fear. We learn from history, indeed, that there have been despots and tyrants occupying thrones of power, whose dispositions have been so cruel and depraved, that they have rejoiced on beholding the sufferings of their fellow-creatures, and have exercised their irresponsible power in the infliction of the severest kinds of punishment upon offenders—not with the view of correcting and amending the character of the persons punished, or in any way benefitting society, but purely for the gratification of revenge, or the indulgence of their own passions. But it is by no means reasonable or just to impute such motives and feelings to the Most High. Is He, whose whose goodness is itself unbounded, whose "mercy endureth for ever," and whose "tender mercies are over all his works," to be placed in the category of such tyrants, whose only idea is that of power—absolute and uncontrollable will?

There are many false and unworthy notions abroad in the so-called Christian world respecting the character of God and his mode of dealing with his creatures, which, though closely connected with the subject before us, would be too

numerous to be described. The votaries of the Papal or Roman Catholic Church are taught and led to believe that what is called *doing penance* will restore the disobedient to the favour of God and cancel their guilt. Indeed, the word "*metanoia*," (or change of mind,) which is rendered by the Protestant translators "repentance," is, in the Roman Catholic version of the Scriptures, accordingly rendered "*penance*." Thus, instead of "*Repent*, and be baptised for the remission of sins," they read, "*Do penance*, and be baptised," &c. Out of this has grown another delusive figment. Those who possess wealth are allowed to purchase a release from any appointed penance, by paying a sum of money. This, again, has led to another invention—the sale of "indulgences," or permission to indulge in sin, and freedom from all church censure on account thereof, by paying a stipulated price.

These and other corruptions of the Romish Church eventually led to that great and important era in ecclesiastical history, called the "Reformation." But while this religious movement lessened one evil, it gave rise to another. The so-called "Reformers," in their hot zeal against Popery, went to the opposite extreme, and altogether excluded outward works of every kind as being of no account whatever in the salvation of man. The sufferings and death of Christ, as being an expiation for the sins of mankind, were considered and represented by them as rendering all operations on the part of man entirely useless; and thus *faith alone* in the merits of Christ was preached by them as a sure title to heaven. This has been a favourite doctrine in the Protestant religious world up to the present time. Men have been and still are well satisfied to be told that, however vile and sinful they may be—however loaded with vice and shame—however darkly and deeply dyed in guilt and infamy, if they can "only believe" in the death and merits of Christ, they may be saved,—if they will "only believe," they may, even at the last moment on their death-beds, have their evils covered over with the robe of imputed righteousness, and thus be made ready for an immediate entrance into heaven.

Now, such persons as hold this doctrine, and are satisfied that they can be absolved from their sins by *faith alone*, cannot be expected to think much of repentance;

and hence, from attaching too little importance to that duty, and laying a disproportionate stress upon theoretical faith, they will continue to *indulge* their evils: and although they may live an *outwardly* moral life, for the sake of their worldly reputation, they are not likely to live righteously from an inherent love of righteousness: their more interior evils will remain in their hearts; and, "except" they "repent," they must "perish."

Many, alas, are the travellers in this broad road which leads to destruction, which lies in the opposite direction to the way of life. The farther men traverse that false path, the farther they are straying from the true one, and the greater will be the distance to return; for there is only one way to eternal life, and that is *obedience* to the Gospel. Consequently, however far men may diverge from the line, fancying that the different bye-paths and directions taken by various "denominations" will all end in the same desired goal of eternal life, they will ultimately find themselves mistaken; and if ever they obtain the proffered prize, they will have to come back to the legal starting-point, and run the race in the right direction.

As, then, practical repentance is a duty of such serious importance and absolute necessity as to be an indispensable condition of salvation, how foolish as well as perilous it is, on the part of any one, to delay its performance! Men are too apt to procrastinate—too liable to defer the discharge of their spiritual duties till a "more convenient season." But the more they procrastinate in this matter, the more difficult the work becomes. The more they delay putting away their known evils, the more their evils are indulged; and the longer any evil is indulged, the closer it will cling to them, and the more painful will become its eradication. The wider the cancer spreads, the more dangerous it becomes, and the deeper its fibres are rooted. The longer, therefore,

men neglect the duty of repentance, the greater is their folly and the shorter their opportunity. The next hour, for aught they know, may be their last. "Now is the accepted time; behold, *now* is the day of salvation." "To-day, therefore, if ye will hear his voice, harden not your hearts;" for those who are continually putting off repentance till another day—perchance, till the hour of death—and think that they can safely indulge their evils through life, and expect pardon and salvation at death, are mistaken. A death-bed repentance is, to say the least of it, a *very doubtful* one. It was a saying of the celebrated Reformer, Martin Luther, that "God would receive even *Satan* to mercy, if from his heart he could say, "God be merciful to me a sinner!" But Satan cannot do this. He has sunk too low in the depths of apostacy to hope for mercy; for with him and his associate spirits of perdition *repentance* is impossible. Those also who follow a like course to that pursued by the doomed "sons of the morning," having received the truths of heaven and known the way of life, and yet wilfully and daringly forsaken it, will find to their sorrow (the "sorrow" which "worketh death,") that the door of mercy is necessarily closed against them. If evil desires and principles are allowed to triumph over the power and influence of Divine truth, after it has been received and acknowledged, the consequences are lamentable indeed. If men wilfully and deliberately sin against the light of heaven,—if they know the truth, and yet despise its authority and defy its power, woe be to them! It had been far better for them had they never been born! "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto REPENTANCE."

**THE DIGNITY OF OFFICE IN UTAH.**—The Utah correspondent of the *New York Tribune* writes from Utah:—"I have seen the Governor of the Territory walking gravely up the road towards the tents, carrying a piece of stove-funnel under each arm. I have seen the Chief-Justice cutting turf for a chimney and punching the oxen that were drawing logs to build his cabin, the Secretary of the State splitting wood, and the United States Attorney and Marshal plastering the walls of their huts with mud. Yesterday I saw the United States Commissioner, stripped to the buff and riding on horseback, piloting a waggon through a ford across the South Platte, which he had discovered by wading, while the other Commissioner, having accomplished the passage, sat upon a corn sack, on the opposite bank, mending a rip in his pantaloons. These pictures may convince you that the civil offices at least in connection with the Utah expedition are not sinecures."



## AN EPISTLE TO BABYLONIANS.

## A LOOKING-GLASS FOR THE CLERGY.

BY A. GALLOWAY.

## CHAPTER I.

## STYLE AND MANNER OF LIVING.

1st. Now, you who are called and chosen to go forth to all nations and among all people, in time present and time to come, to preach the word, see that you make to yourselves marks, yea, many outward marks, whereby you shall be known by men.

2nd. Be you not called as men are called; but be you called Pope, Archbishop, Archdeacon, or Divine, or Reverend, or Right Reverend, or some like holy name; so may you show forth your honour and your calling.

3rd. And let your dwelling-places be houses of splendour and edifices of cost; and let your doors be decked with plates of brass, and let your names, even your reverend titles, be graven thereon; so shall it be as a sign.

4th. Let your garments in which you minister be not as the garments of men, neither let them be seamless garments woven throughout; but let them be robes of richest silk and robes of fine linen, of curious device, and of costly workmanship; and have your robes of black and robes of white, that you may change the one for the other; so shall you show forth your wisdom and humility.

5th. Let your fare be sumptuous, not plain and frugal as the fare of the husbandman who tills the ground; but live you on the fat of the land, taking good heed for the morrow and wherewithal you shall be fed.

6th. And drink you of the vines of the vintage brought from afar, and wines of great price; then shall the light of your spirits be the light of your countenances, and your faces shall be bright, even as the morning sun shall your faces glow in brightness; thus shall you show forth your moderation and your temperance in all things.

7th. Let the houses in which you preach be called churches, and let them be built in manner of great ornament without, and adorned with much cost within, with rich pillars and paints, and with fine altars, and pedestals, and urns of precious stones, and cloths and velvet of scarlet, and vessels of silver.

8th. And let there be rooms for the changing of robes, and places for the precious metals and mitres.

9th. And let the houses be divided into seats for the congregation, and let every man know his own seat; and let the first seats in front of the altar be for the rich, that pay by thousands; and the next for the poorer, that pay by hundreds; and the last for those who pay by tens; and let the poor man sit behind the door.

10th. And let the seats be garnished with cushions and crimson cloth, and with fine velvet; for if the houses of players and vain people, who deal in idle sayings and shows of mockery, be rich and gorgeous, how much more so should be the houses that are dedicated to him that is meek and lowly in spirit.

## CHAPTER II.

## CHOOSING OF MINISTERS.

1st. When you go out to choose holy ones to be of your brethren, and to minister at the altar, choose you from among the youth, even those whose judgments are not ripe, and whose hearts know not yet whether they incline to God or Mammon.

2nd. But you are wise, and you shall know the inclining of their future spirits, and you shall make them incline to the good things which the church has in store for them that are called, even those that shall be called by you.

3rd. Then shall you have them taught exceedingly many things. They shall not be as ignorant fishermen, or husbandmen, or men speaking one tongue, and serving God only by the knowledge of his law.

4th. Nay, you shall make them wise in the things of your wisdom; yea, exceedingly cunning in many mysteries, even the mysteries which you teach.

5th. Then shall they be fitted for the laying-on of hands; and when the bishop has done his office, then shall they be reverend divines.

6th. But if any man believe that he is called by God to speak to his brethren without money and without price, though his soul be bowed to the will of the Father, and though he work all righteousness, and

speaking as with the tongue of an angel, if he be not made a divine by your rulers and by the hands of a bishop, then is he not divine, nor shall he preach.

7th. He that is chosen by you shall give you honour, and shall be honoured by men and honoured by women; and verily he expects his reward.

(To be Continued.)

PASSING EVENTS.

**GENERAL.**—A railway collision near Dudley, Staffordshire, has resulted in the death of 15, and the injury of 90 passengers. Three millions of francs have been granted by Napoleon for the construction of a fort on the top of the Col de la Faucille, in the Dauphiné, which will command the only pass in the Jura from which an army could enter France from Switzerland. It is reported in Paris that insurrectionary symptoms are manifest in Algeria. Letters from Cherbourg speak of a new kind of ship of war having been invented by the Emperor Napoleon, called *vaisseau belier* (a battering-ram vessel), its principle being that of *momentum* in unprecedented proportions: this war leviathan is intended to rush through an enemy's fleet, knocking to pieces everything with which it comes in contact. A telegram from Madrid states that a Spanish military expedition to Havannah is in preparation. A waterspout lately broke near the village of Kossiad, Hungary, and killed several persons and 400 horses and oxen. Another waterspout broke at Plevna, destroying 180 persons. A waterspout also broke at Ternova, throwing down houses and crushing 400 persons. A terrible hurricane broke over Savona, Piedmont, on the 19th: all the bridges over the Lettimbro were washed away, including one of them which formed a communication between the suburb of Lavagnola and the town, so that the inhabitants of the former found their escape cut off: the coast was covered with innumerable fragments of timber, large stones, trees torn up by the roots, &c., which had been cast there by the torrent; and in various places the waters forced their way into the sea through the doors and windows of the houses, many of which were washed away, without leaving a trace behind: the roads are all destroyed, and a number of persons have lost their lives. A treaty has been concluded with China, and signed: the ports are to be thrown open, the free exercise of the Christian religion allowed, foreign consuls and diplomatic agents admitted at Peking, and an indemnity paid to England and France, which is said to be \$1,200,000. Fresh massacres of Christians in Candia are reported.

**AMERICAN.**—Public rejoicings, demonstrations, brilliant illuminations, &c., have been general throughout the States, in celebration of the successful laying and landing of the Atlantic telegraph cable. New gold discoveries of unusual richness have been made at Owen's Lake, in Southern California. It is estimated that at least 30,000 persons have emigrated from the States to Vancouver's Island; and from the 5th to the 18th of July, 32 vessels sailed from San Francisco to Victoria direct. An alarming fire occurred at Oswego, doing damage to the amount of 70,000 dollars. Intelligence from Mexico shows that the movement of that republic towards extinction is rapidly increasing. Late news also presages the speedy downfall of Zuloaga, who was preparing to defend the capital: the Constitutionalists were triumphant at every point. The Indians were combining to prevent the passage of the U. S. troops through their territory, and also the construction of the military road from Fort Walla-Walla to Fort Banton. In the vicinity of Fort Colville, on the Frazer River, the Indians were making hostile demonstrations, and had driven in the settlers as they were about harvesting their crops. The Peace Commissioners, Messrs. Powell and McCulloch, had arrived in Washington at the date of last despatch. The Utah correspondent of the *Republican*, under date of July 3, says that Brigham Young has had all the animals taken from the Government trains last fall driven into Salt Lake City, for the purpose of having them delivered to Gen. Johnston, desiring Gov. Cumming to receive them officially and forward them to Gen. Johnston. The *New York Times* special correspondent at Salt Lake says, "The anniversary of American Independence was slightly celebrated in the city on Monday, the 5th instant, [July,] when the Mormon brass band serenaded the Governor, his Secretary, and Judge Eckles."

A YANKEE boy was brought up as a witness in one of the American courts. The judge said, "Put the lad upon evidence." Upon hearing this, the young fellow exclaimed, "Who are you calling lad? I've chewed baccy these two years."